

# MISSIONARY CRUMBS

THIRD NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA, FOR HEATHEN LANDS.



JUNE, 1862.

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The MISSIONARY CRUMBS and "Female Missionary Intellegincer" can be procured by addressing Miss S. D. DOREMUS, Corresponding Secretary of Woman's Union Missionary Society.

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EDWARD O. JENKINS,  
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# MISSIONARY CRUMBS.

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## FOREIGN CORRESPONDENCE.

The Philadelphia Branch of the Woman's Union Missionary Society having sent the amount of fifty dollars to five missionary stations, for the support of native Bible women who should be under the direction of responsible missionary ladies, the following letters were written on the receipt of the opportune donations :

*Letter from MRS. GRACEY of the Methodist Episcopal Mission in India.*

SEETAPORE, OUDH, INDIA, *Feb. 17th, 1862.*

Miss S. D. DOREMUS;

*My Dear Sister,*—Your letter dated December 11th, greeted me some few days since, and it affords me much pleasure to acknowledge it.

I was aware of the existence of your society and am very much gratified at the kind remembrance of the Philadelphia branch of it in their donation of \$50 for the benefit of our station. Your letter was the first intelligence I had of it.

Let me assure you we most gladly welcome it, and heartily appreciate the motives prompting it, as in sympathy with our efforts to raise the female portion of this community from their degradation. It is a very difficult matter to gain access to them, or to get them to our schools, but this is a new station, having been opened since our arrival in October, and we cannot expect to do much yet awhile.



It is a sad fact that the influence of woman here, is in direct opposition to Christianity. Men would often receive its tenets if it were not for their wives; and in many instances such has been their persecution, that husbands have left their own homes in order to become Christians. This is surely enough to awaken the sympathies of all women upon whose hearts the light of Christianity has fallen, and who have felt its refining and purifying effects.

Assure the Philadelphia branch of your society, of our gratitude for this kindness, and our firm belief that this with all similar efforts to elevate the women of India will be abundantly blessed of the Lord.

It will afford me much pleasure from time to time, to give you any information concerning our work that I can, and I will be very glad if I can in any way assist you in disseminating more widely a missionary spirit.

My address is Seetapore, Oudh, India.

Most respectfully, ANNIE R. GRACEY.

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*Letter of MISS M. A. CAMPBELL of the Presbyterian Mission in Northern India.*

SAHARANPUR, NORTH WEST INDIA PROVINCE, *March 1st, 1862.*

*My Dear Miss Doremus,*—About a month ago, I had the pleasure of receiving your most welcome letter, dated Dec. 11th, regarding the “Woman’s Union Missionary Society.” Some time before, Mama had made arrangements with two of our native Christian women to go out into the towns and villages to talk with females, and read to them from the Scriptures, and the plan was actually in

operation before your letter arrived ; but we were at a loss to know how we should obtain means to carry it on, when providentially a donation of \$50, was sent us from your society, through W. Rankin, Esq., the Treasurer of our mission in New York ; for which pray accept our best thanks, and we shall use all our influence in trying to carry out your good intentions.

Since your letter was received, we have engaged a very suitable person, "Annie" the wife of one of our native Christians, a member of the church, educated in Christianity from her childhood. As she has no family, she can give much of her time to the work, and has entered on it with zeal and energy. She goes out every day for several hours visiting three or four houses each day, and reports in the evening the success she has met with. At first of course a number collect from mere curiosity to see the person that goes among them and to hear what she has to say on the subject of Christianity ; but we hope that they will eventually listen to the word of life attentively, and benefit by the instructions with which Annie follows up the reading of the Bible. I dare say you are aware that native Christian women have access into places, where we as Europeans would not be allowed to enter, namely, the Zenanas, or *that portion of native gentlemen's dwellings allotted to their ladies*. I hope from time to time to keep you acquainted with the progress of this Scripture reader.

Many years ago Mama established a female prayer meeting here. It is held at our house every Saturday afternoon, for the good of the native Chris-

tian women and children. At our last meeting it was requested that all should pray for a blessing on Annie's labors, and we have no doubt that your society will do the same.

I fancy you know that there is an Orphan Institution at this station under Papa's care. There are at present fifty-eight boys in it, a large number of whom were collected at different places during the dreadful famine, which has prevailed over this land for the last two years. It was really a most distressing sight to see so many little ones hardly able to stand, whose parents had died from starvation, or, as in some cases, deserted them, and who were sent here by government officers, to be taken care of and brought up under Christian instruction. Sixteen of these are only three and four years of age, and not able to attend to themselves. A good number were so much reduced by the effects of the famine, that they died shortly after arriving here, while others have but barely escaped the same fate.

It takes a large amount to feed and clothe so many; and Papa was beginning to fear he should not be able to manage to support them; as since the war commenced in America, very little money has been sent to the Institution; but most providentially just at that time, a donation was given Papa, of 1,000 Rupees, equal to \$500, raised by a relief committee, through the influence of some gentlemen friends, who were formerly at this station as judges and magistrates. And lately, through the same source 5,000 Rupees have been sent for the same purpose, which has more relieved our minds, as we trust this will carry on the

Institution until peace is restored in the United States. We hope that the youth being thus educated, may in due time, become true disciples of Christ, and be prepared to preach and teach to their fellow countrymen what they themselves have learned. At present we have a native ordained minister, who more than twenty years ago, was taken by Papa in a starving condition, and brought up under his care, in this Institution. He studied under him, English, Latin, Greek, Hebrew, and Science, and is now a most intelligent and enlightened man, more like a European in his manners and feelings than a native. As he was so young when brought here, he was not influenced by the wicked customs and practices of his countrymen.

At many other stations, as well as this, there are numbers of young men who were raised here. If they were all in one place, they would form quite an interesting sight; but as soon as they are ready and qualified for usefulness, they are distributed to the various stations of our mission. I am sure you will be glad to hear and see by the papers, etc., that with the light of the gospel, improvements are all going forward in this far off land, where for such a length of time, ignorance and darkness reigned. We now have railways and telegraphs through parts of the country, and hope soon to see them extending all over the land. With kind regards, believe me,  
yours very sincerely,  
M. A. CAMPBELL.

*Letter from MRS. MASON of the Baptist Mission at Tounghoo, India.*

*Extracts from MRS. MASON'S Letter.*

Mrs. Mason sailed from New York for England,

Jan. 18th, 1862, to take the overland route to India. Several interesting letters have been received from her during her journey. From Paris, Feb. 26th, she writes a full account of her visit in England, from which letter we give the following extracts:

“In the evening went to Mrs. Ranyard’s, where I met a large company of gentlemen and ladies engaged in Bible work. I had just seated myself as much as I could out of sight, when Mrs. Ranyard asked my opinion on a subject touching Bible work, whether it was individually or in clans, that the Karens had received the word. I attempted to reply, when the president arose, and begged to know if I would have any objection to sitting forward, where all could hear me. So I could not refuse, and do you think, I had to take the upper seat in the synagogue, and talk some fifteen minutes; then they let me retire; glad enough was I, and I dare say glad enough were they.

“We had several good and interesting speeches from co-laborers. They gave a deeply interesting account of the Bible work in London, and one remarked that they found about six Bibles to a house. I took up that, and told them about the Karen preachers, how they sacrificed and suffered for the Word, and then had to go home *weeping for a Bible*, as I had seen them do. A Bible being three rupees, about \$1 50, and as we had to pay that, consequently could not give, and they could not buy. Preachers though they were, true and faithful British subjects, yet not one out of ten could obtain a *whole* Bible. I told them how Dr. Mason was struggling alone to translate in Bghai, and closed with some anecdotes that quite electrified the company.

“On Saturday morning, Miss Webb kindly took me to meet ladies in different parts, then finished by an assembly of some sixty ladies and gentlemen who patiently listened to my story, and seemed deeply moved. Rev. Mr. Carr opened the meeting by reading the rich promises of Isaiah, and offered prayer.

“On Monday morning, met sixty more ladies, at Miss Plat’s, a lady of great means, and possessed of a large heart. On Monday evening, dined with Lady Radstock. After dinner a large company assembled, when I tried to plead the cause of “the poor and needy,” and I trust God helped me. Lord Radstock had prayers, and prayed fervently for our work.

“On Saturday evening, I met a party at Lady Gainsboro’s, who desired me to begin at the first, and narrate the history of the girls school in Tounghoo. I did so, and told them many anecdotes beside, and again about the want of Bibles.

“On leaving Lady Gainsboro’, she told me she would feel it a privilege to contribute five pounds towards buying Bibles for the preachers. Lord Radstock sent in three pounds for Bibles, Mr. Milne five more, and others, making twenty pounds, enough to buy sixty copies. Mr. Milne sent six pounds to assist in translating. Some ladies have taken up twelve jungle schools, appropriating five pounds to each for apparatus under the old heads of the institution. They will now each have globes, maps, stereoscopes, slates, paper, &c., for their own use.

“I spent the Sabbath with Sir John and Lady D’Oyley. They have set apart 200 pounds from Capt. D’Oyley’s\* estate, as an annuity in my hands,

\* Capt. D’Oyley was formerly British Commissioner for Burmah. See, ‘Great Expectations Realized,’ by Mrs. Francis Mason, p. 443.

the interest of which is to afford a support for the native principal of one of the schools in Toung-hoo forever. This is to be settled legally upon the school. So you see, I have a good deal of help from the Lord for the work in many ways.

Mrs. Ranyard has given me £138 for Bible women. £24 she sends to Syria; and £100 she has set apart, as she says, sacredly, for me to draw for Karen Bible women. She limits her aid to the Karens. I send on her account, £20 of this to the Woman's Union Missionary Society of America, for a native Bible reader for Mrs. Wilder, Kolapoor.

From the Red Sea, March 12th, Mrs. Mason writes:

"I found in England the deepest interest, and the warmest hearts, but you can scarcely imagine the astonishment of ladies on learning that we really had sent out a teacher. Evidently they expected we would fall utterly before the sword.

"I shall not be able to write again until I reach Toung-hoo, but will then report concerning your school. Miss Webb promised to write to you, and she will have told you of the grant of £10 for apparatus for the school. This will belong to the society permanently. Give my warmest love to every member of our loved band."

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#### "BIBLE LESSON AMONG THE KARENS."

*From "Great Expectations realized," by Mrs. Mason.*

In the evening comes our Bible reading. Happy scenes we had in these Bible readings, never to be forgotten by either party, and the questions usually led to several warm exhortations, which always



closed by a hearty application of the text to the business in hand. Turning from the assistants to the chiefs, I try to have them feel that as they are all heads of families and heads of villages, it is eminently desirable that they should understand the Scriptures, so as to instruct their people and hold up the hands of their teachers, pointing them to Abraham. The question is then put, "What shall be our subject to night?" "Faithful" it may be, cries a voice below the platform, and so we take Faithful.

"Well, who does God command to be faithful? Anything about it to teachers?" Look at 1 Tim. i. 12. "The apostle thanks the Lord that God counted him faithful," some one answers. See Eph. vi. 21. "He says Titus was faithful," calls out timidly a boy from the corner.

"Anything to chiefs?" Look at Gal. iii. 9. "Abraham is called faithful."

"Anything to the Board of Managers?" 1 Cor. iv. 2. "Stewards must be faithful."

"Anything to wives?" 1 Tim. iii. 11. "Wives are commanded to be faithful in all things."

"Anything to children?" Titus i. 6. "Parents are blessed when they have faithful children."

"Anything to servants?" Matt. xxv. 21. "Servants are said to have done *well* when faithful."

"What does a faithful servant do? Each one tell." A dozen voices respond one by one, all telling some simple thing pertaining to their every day life.

"What does Christ call those who do whatsoever he commands them?" "His servants."

"Where does he say they shall be?" John xii. 26. "With Himself."



“I saw a *Daupuwa* or brother says one of the Board of Managers, he said he had gone down to work three days. He worked till noon to-day, then he and all his men left for home, so as to reach there to night. Now was he faithful?” “No, no, no,” utter a dozen voices of young men and women. “I heard another say to night he had worked two days, when to day at noon, he went to bazaar, and loitered all the rest of the day ; Was he faithful?” “No, no.”

“Tell some other way of being unfaithful.” “I know,” says a young man, “San Yauba told me if I didn’t dig up the roots of the grass and stumps around the chapel, I should not be faithful.” “And I know,” says one of the girls, “if I get tired, and don’t teach my class good when Mama is out I’m unfaithful.” And so every one hunts up an answer, and sometimes mingles it with simple confession, showing the power of the sword of the Spirit.

“What is it the faithful *won’t* do, girls? Look and see.” Prov. xiv. 5. “Won’t tell lies,” answer the girls in low sweet voices.

“Who was it so faithful, they couldn’t find any fault in him?” Look at Daniel vi. 4. “Daniel,” shout the boys. Then the heart searchings would be stayed, and all asked if any one could tell what was promised to him who was faithful in a few things ; then came again their brief striking applications.

“Then what will Christ give to the faithful?” Rev. ii. 10. Our five favorite topics were, first, Thy kingdom come in the Lord’s prayer ; the armor, in Eph. vi. ; the work of tribulation, Rom. v. ; the fruits of the Spirit, Gal. v. ; and the great command, loving our neighbor as ourselves.

One evening the subject was the first commandment. "How can you love the Lord with your strength? it was asked. For some time none could answer. Finally chief Pwame rose and said; "I think I understand." "Well what is it Chief?" and every eye was fixed on the speaker. "What is it?" he replies towering to his full height, "Why brethren if we come here and help Mama build up this school for teacher, and clear this land for a holy place, we are loving Jesus Christ with our *strength*—that's the way I think." "Er, er," shouts out chief Poquai, with a dozen other voices. And so it goes on, the interest increasing every moment, till ten o'clock and then no one wants to stop, nor I either.

They always went home talking over the subjects, and so they would continue talking them over at midnight, in the morning, in the roads, and in the fields. If any point of difficulty arose, it was referred to me. I never answered them except by quoting other Scripture or asking questions which should lead them to see the truth, so that when it was reached, all felt that they had got at it themselves. This encouraged them to try and to drink in with delight the waters that could quench all their thirst. "*Sanctify them through thy truth, thy word is truth.*" This has been ringing over my head ever since we began this work. It afforded them the greatest pleasure to know that they were to be made holy by the study of God's Word.

I might have talked to these wild men and women till doomsday, and they would never have made the sacrifices they have made but for the deep, practical

truths of the Bible. They love dearly to have Cruden's Concordance talk to them, and would often ask me to take the Holy Figure book, as they called it, which I always kept on the desk with the Bible.

These are specimens of our manner of studying the Word of God, every week-day night, men, women and children, for the last three years, before I came to America, until it seemed as if those who dwelt about the school grounds grew so fast, we could almost see them grow in a "Knowledge of the truth."

Subsequently, after a year's experience, I would ask the chiefs to name a subject for investigation, which they would readily do. Perhaps faith, perhaps love, mercy, or works, visiting the widow and the fatherless, using just weights, indeed almost every kind of practical subject was taken up in our Bible readings. It was not Old Testament stories that we studied, or the miracles, or revelations, but Corinthians, Romans, Galatians, Philippians, James and John; but the history of God's dealings with the Israelites, was always made prominent, because this seems to me eminently adapted to lead them to fear God and to trust Him. It has always strengthened my own faith, and we all come to love, most of all the Bible, Exodus, Luke, Romans, Corinthians and John.

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#### "PRAYER IS POWERFUL."

At the recent anniversary of the American Board, held in New York, a few closing remarks were made by Dr. Jared W. Scudder, of the Dutch Reformed Mission to Arcot, India, who is soon to return to his much loved station. He sought to leave one thought upon the hearts of Christians in this country, and that

was the "*power of prayer.*" Other influences, he said, are fully appreciated in the work of evangelizing the world. The men employed, their talents and acquirements, these we understand. The "money" given to carry forward the work is a power truly mighty, but *over-estimated* by the Church. Money can do much but not all, for it cannot ensure success, but "prayer" is a power that we have hardly begun to understand and use. Every Christian who loves his Master's work has not money to give, but every Christian holds in his own keeping a power far mightier than money—the *power of prayer.* "Prayer moves the arm that moves the world."

These few sentences, which give but a feeble idea of his earnest plea for more prayer for the missionary work, may prove as seeds of thought, peculiarly adapted to fall upon the hearts of Christian women, who are longing and laboring to save their heathen sisters from death and darkness. "Small are the offerings we can make," when compared with what we would do, and what the necessities of the case demand. But let us not faint or despond, remembering that there is a power often tried, and yet untried. Who can tell what God is willing to do? Why has he called us into his vineyard? Why given to the women of America at this time, when their hearts and sympathies are so full of new and engrossing topics, a solemn work to do beyond the seas? Is there not some deep meaning to all this? He would have us go forward, not trusting to ourselves, but feeling our dependence so deeply, that our importunate prayers shall take hold of His strong arm, and compel His presence with us, and His blessing to rest upon our work. "*Prayer is all-powerful.*"

## A GLIMPSE INTO A HEATHEN HOME.

Do the young girls of this favored land ever think they have "nothing to do," or "their homes are dull," or they can find "nothing to interest?" If so, let them in such a weary, listless hour, turn their eyes toward the millions of women in India, condemned by the forms and superstitions of a false religion to hide themselves for a lifetime from the sight of the outward world, and the very glimpse will do them good.

Says Dr. Ullman, of Calcutta, "What do the native females of *high caste*, the aristocracy of India, do the whole day? They must not go out, they can see and hear nothing beyond the four walls, they cannot read, they have no books. How do they spend their time?"

"Well, generally, they form a little community, consisting of the wife, the mother, perhaps grandmother, the children, perhaps some widowed sisters. They do the needful cooking and cleaning, &c., and when that is done, they chew betel-leaf, and areca nut, smoke their hookahs, relate the filthy stories of their gods and goddesses, over and over again to each other, worship the house-idol, not infrequently have a quarrel, and when they have nothing else to do, they sleep, or what is next, and what none but a Hindoo male or female could do, sit down on their mats and think—*of nothing*. To a European this would be impossible, but to the *vacant* mind of a Hindoo female it is an easy thing."

Does not this dark picture make an American home and household look bright and beautiful?

## CHILDREN'S DEPARTMENT.

### AFRAID OF "JUMDOOT."

A physician, living in India, says that for a Hindoo man to say "my wife," would be thought very improper, and even when they become Christians it is very hard for them to get rid of this idea. A really pious native used to come for medicine, and with great bashfulness would say, "Sir, she in my house is sick." Other native Christians will try to say, "my wife," but it is whispered very softly. They generally say, "John's mother," using the name of one of their children.

With the native women it is still worse. They fear if they mention their husband's name he would soon die. "Jumdoot," the god of death might hear the name, and being reminded of the person, cut him right off. They will say, "my lord," "my master," "my son's father," but the name of their husband they dare not speak lest "Jumdoot" be near.

How sweet is the thought, dear children, that the God we serve loves to hear even the names of affection which are so freely uttered in our Christian homes. We may remind Him of the names we love best, and ask Him to write those very names in the "Lamb's Book of Life."

There is an ear which hears when we thus speak, but it is the ear of Jesus, not the ear of "Jumdoot."

### A KAREN PROVERB.

"Try, try, and you will do;  
Do, do, and silver will flow;  
Can't do—never grow."

This is "a wise saying, which the Karen elders

teach their children." It is good enough to transplant to American soil, and if some of our little friends will test it for us, in missionary work, and see if "silver will flow" because they "try, try," and "do, do," and we shall be greatly obliged, and will on our part "try" to "do" a great deal of good with the "silver" which will be sure to "flow" into our treasury.

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### LETTER FROM A KAREN GIRL.

*A Letter from a Karen Girl to Edwin Bullard, Mrs. Mason's son.*

"TOUNGGOO, April 17th, 1861.

"My young teacher Edwin, in America, whom we love, and have not seen so very long.

"Blessings be on you and Mama always, I pray.

"I will now tell you a little about the Girls' school and the Karen soldiers.

"The young women, Heads of the Institute, have now all got husbands. The girls came down two months ago, but have not yet assembled in the Institute, (owing to the small pox.) We think we shall learn very diligently this year, with exceeding great delight. Pray that we may increase in wisdom. All that you taught me I do not remember, although you instructed me more than any other one.

"I have written to all the girls to return to school. We have not yet heard from them.

"Nau Guatir, the children's teacher, has gone to the mountains (for a little time) so they have no school now.

"The Chiefs are looking for Mama to come and make complete, quick, quick, with very great longing.

"As for the soldiers, four have married here, one has died, and the commission has dismissed some. I tell you that you may look behind.

"As for myself, since my mother died, my father bids me learn fast, learn everything, so that I can



take care of the school premises like Mama. I have learned a little. Pray for me that I may increase.

“Now Bka and Ta-er my consins, your orphan boys, have gone to the jungles. I pity them exceedingly. Pray for them, for I cannot see them.

“That we may now learn surely and permanently, pray for us much, much.

“My dear young teacher, whom I love greatly, I cannot tell you all. I will put down the names of some whom you instructed.

[Here follows a list of names. Nine of the girls have married preachers—nine more, men studying for the ministry, and six remain unmarried. We omit the names, as important only to their former teacher.]

“My dear young brother, I do long to see you with an exceedingly great longing, so I have to put what I can on paper. When you have done studying may God bring you safe back to Toungoo. This is our earnest, constant prayer.

“From a pupil who troubled you much.

“NAU.”

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## ANNUAL MEETING.

The Annual Meeting of the Woman's Union Missionary Society was held January 8th, 1862, at the chapel of St. Paul's Methodist Episcopal Church. The services were conducted by Rev. Dr. Tyng, who read the Annual Report and delivered an impressive address.

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## REPORT OF THE BOARD FOR 1861.

But one year ago, a number of ladies (at the urgent request of Mrs. Francis Mason, a missionary from Burmah,) met to discuss the practicability of forming an association, whose object should be, to



send out single ladies, as teachers or Bible readers, to the *women* of heathen lands. Some months previous to this, a pioneer band for the same object had been formed in Boston, the members of which had willingly consented to become an auxiliary, on the foundation of a general society in New York. Through the indefatigable exertions of Mrs. Mason, this missionary society has assumed its present union form, and now has in connection with it, the important auxiliary in Boston, together with one equally large in Philadelphia.

During the year, five applications for missionary appointments have been sent *directly* to the society, three subsequently withdrawing their requests. The first appointment was given Miss Sarah H. Marston, October 28th, a year from the time she had first presented herself to the Boston Auxiliary as a candidate for missionary labor. She sailed, November 4th, in the "Albert Gallatin," from Boston, to take charge of a school in Tounghoo, Burmah. The appointment was given her with the greatest cordiality, for combined with her extended experience in teaching others, she possesses no small amount of Christian faith and courage, dreading not the trials, and obstacles to be met, if she but fulfills our Saviour's last command.

Before another year has passed, it is hoped the society will be enabled to send another lady, as Bible reader to the Zenanas of Calcutta, but at present it has been deemed desirable to wait until more definite information has been received from there.

In addition to the entire support of a missionary, the society has appropriated several donations of \$50 each, for the assistance of native Bible readers, who shall be under the direction of some responsible missionary lady. One of these donations was sent at the earnest appeal of the missionaries in Japan, to Miss Adriance, who is actively engaged in instructing Japanese children. Another was sent to Miss Campbell, (of the Presbyterian board,) in Saharanpoor,

Northern India. Another to Mrs. Gracey (of the Methodist Episcopal Mission) in Calcutta. Another to Mrs. Boone of the Episcopal Mission in Shanghai, China, and still another to Mrs. Binney of the Baptist Karen Mission in Rangoon, Burmah.

Encouraged as the society feels, by its progressive steps towards this great work, we esteem them only *steps* compared with the vastness of the object—the conversion of heathen women.

We need earnest sympathy, and energetic assistance not only to sustain our present work, but to extend our missionary operations. Shall it be that we ask in vain?

S. D. DOREMUS, *Corresponding Secretary.*

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### QUARTERLY MEETING.

The first Quarterly Meeting for 1862 was held April 21st, at the house of Miss Messenger, Brooklyn. The exercises were commenced with prayer by the Rev. Mr. Mills. Rev. Dr. Cutler, Rector of St. Ann's Episcopal church, Brooklyn, read a portion of Scripture, and in an earnest address, expressed his sympathy with the work. He was followed by Dr. Jared Scudder, who communicated much interesting information regarding missionary operations in India. Brief remarks were also made by Rev. Mr. Mills, Assistant of St. Ann's, Brooklyn.

*Treasurer's Statement of Cash Received since  
January 1st, 1862.*

Amount on hand, Jan. 1. 1862.....		\$1055 71
St. Ann's S. S., per H. P. Morgan, Superintendent, omitted in last Annual Report .....	20 00	
Mrs. E. C. Wilcox, omitted in Annual Report..	20 00	
" S. E. Warner, per Children's Mission Band two years .....	40 00	
" George Ireland, donation .....	5 00	
Duane St. Mission Sunday School.....	2 75	
Miss E. Welling.....	1 00	
Mrs. Nesbit .....	1 00	
Miss Messenger .....	35 00	
Cash, Sales of publications, per Secretary.....	8 52	
Mrs. Ada C. Chapin, Sewing Society, Baptist Church, Catskill, N. Y. ....	18 00	
" C. Turnbull, (5 years in full).....	20 00	
" Chas. H. Stewart .....	20 00	
" Jacob Leroy .....	25 00	
Miss Westerloo .....	15 00	
" Dominick .....	20 00	
" H. N. Forrest.....	23 00	
" E. Merrill .....	20 00	
" Elmendorf.....	27 00	
" S. D. Doremus .....	20 00	
Mrs. Wm. Spencer .....	20 00	
Miss Brittan.....	5 00	
Mrs. R. L. Wyckoff.....	20 00	
" E. C. Wilcox .....	20 00	
" J. T. Howard .....	20 00	
" Lyons.....	29 00	
Miss Matthews.....	20 00	
" Mills.....	1 00	
Mrs. Burkhalter.....	20 00	
" W. A. Hallock .....	20 00	
" S. Cutter .....	20 00	
" Kendall .....	20 00	
Total .....		\$1611 98
Expenditures,		
To Printing .....	\$32 14	
Contingent expenses.....	19 94	52 08
		1558 90

## CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted :

### PREAMBLE.

IN view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters :

### CONSTITUTION.

*Art. 1st.*—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

*Art. 2d.*—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

*Art. 3d.*—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar.

*Art. 4th.*—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

*Art. 5th.*—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

*Art. 6th.*—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

*Art. 7th.*—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

*Art. 8th.*—Stated meetings of the Society shall be held on the third Monday of January, April, June and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

*Art. 9th.*—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

*Art. 10th.*—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

*Art. 11th.*—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

*Art. 12th.*—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

*Art. 13th.*—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

*Art. 14th.*—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

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### BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of



December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-



ciety, shall be defrayed, also the stationary and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Crumbs" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jane, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY"  
was Incorporated in New York, Feb. 1st, 1861.

## EMBLEMS.

### SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman,  
and the Saviour addressing her.

### ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in  
a Lozenge, and crowned with a Triumphant Wreath—indi-  
cating Love, Meekness, Hope, and Union; the Stars rep-  
resenting the Nationality of the Society and the number of  
Denominations engaged in the Society—designed to be  
used as a Seal by which all connected will recognize one  
another.

### FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MIS-  
SIONARY SOCIETY OF AMERICA," incorporated in the  
City of New York, February 1st, 1861, the sum of  
to be applied to the Missionary  
purposes of said Society.*

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